

THE
BAPTIST MAGAZINE.

OCTOBER, 1812.

Mr. HINTON's SPEECH AT THE UNION MEETING.

Mr. Hinton, having read the Resolutions agreed to by the Ministers and Messengers (See Bap. Mag. for Aug. p. 357.) spoke, in substance, as follows—

Christian Brethren,

I AM requested to address you, in a few words, on the subject of the resolutions which I have now read ; and I accept the office allotted to me with the greatest cheerfulness, since in the discharge of it I am persuaded I have little or no difficulty to encounter. I am confident that the cause which I plead has an advocate in each of your hearts ; and I feel justified in applying to you, without material alteration, the declaration of the Apostle respecting the church at Thessalonica—" As touching brotherly love, ye need not that we should use many arguments to urge on you its necessity and excellency ; for ye yourselves are taught of God to love one another."

The first of our resolutions, which is the basis of the rest, by stating that "*a MORE general union is desirable*," assumes as an acknowledged truth (what, as far as my own knowledge and information extend, I am happy to confirm) that a *general* spirit of union already exists among our churches ; and I believe I may add, without fear of contradiction, that this disposition, the first and noblest fruit of the Holy Spirit, is on the increase : insomuch that our christian brethren at large are anxiously desirous of adopting some measures whereby it may be more effectually employed in promoting each others happiness, and the glory of our common Lord.

We surely cannot err in ascribing to him, from whom all good proceeds, this general wish to extend and strengthen the bonds of christian fellowship. The voice of our churches, which calls us to the attempt, must, therefore, be considered as the voice of God, and while its echo is heard through all the extent of our native isle, every one of us should regard it with a prompt attention ;

things came alike to all, and there was one event to the righteous and the wicked," yet after death the wicked "go to their own place," but the righteous, "taken away from the evil to come," are "absent from the body and present with the Lord."

Anxious for the edification of the Navy, and desirous of contributing to the gratification of the religious public, I have compiled a short memoir of an amiable youth, who perished in the general wreck, but who now "shines as the sun in the kingdom of his Father."

Mr. William Chambers was born in the North of Ireland, about the year 1789. His Parents having received the grace of God at an early period, were particularly solicitous that their child should participate the same unspeakable happiness. They used the means, and in due time the Lord imparted the blessing. His father died when William was young, but his mother continued incessant in her watchfulness, instructions, and prayers, training him up in the fear of the Lord, according to the doctrine of the Church of Scotland. It is neither necessary, nor possible to fix the exact period of his conversion. He feared the Lord greatly, like Obadiah, "from his youth." When arrived at a suitable age, he was placed out as an apprentice to a Surgeon, and took great delight in the study of Physic. At the expiration of his time, he attended the Hospitals in London, and passed through the regular process to capacitate himself for the situation of Assistant Surgeon in His Majesty's Navy. In the month of May, 1809, he received an appointment to the St. George, where the scenes of depravity and wickedness, of which he was obliged to be a spectator, wounded his very soul. His new trials (says his friend) had a most happy effect upon him, as they drove him nearer to God, and more frequently to a throne of grace, to meditation, and self examination. The latter was a duty to which he had previously been a stranger. He soon discovered the immense utility of such religious duties, in so dangerous a place as a man of war; and joyfully perceived that the presence of God was not confined to the shore, but that the High and lofty one who inhabiteth eternity will condescend to visit in all places the man who is poor and of a contrite spirit, and who trembleth at his word."

On his joining the ship, he entered into a mess of petty officers in the after cockpit, but their actions and conversation so completely disgusted him, that he was obliged, for the peace and purity of his own mind, to "come out from among them and be

separate." At the invitation of a worthy old warrant officer (who has since quitted the service,) he joined his mess, and subsequently enjoyed both pleasure and profit in his company. Having much leisure time, he devoted it to religious, moral, and scientific studies; but the greatest stress was uniformly laid upon the former; every other study he held subordinate to this, esteeming it the only genuine Philosophy to know God, and to be acquainted with his revealed will. The Bible was his constant companion, and his profiting in that sacred volume appeared unto all. "That he was not religious" (adds a correspondent) "before he entered on board a man of war, I will not pretend to say, but of this I am certain that there he derived many great advantages. There his religion was called in question—there it was brought into action, and made manifest—there he gained a treasure of experience—and there he became deeply acquainted with his own heart, and the hearts of others—there, in a word, he was constrained to make it appear that he was a genuine, sincere, and faithful follower of the meek and lowly Jesus, whom he loved so well that he would not deny him before men or devils. Though, like Paul, he suffered the loss of almost all things for his firm adherence to the doctrines of the cross; yet like him he could exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom I am crucified to the world and the world unto me."

Our worthy friend proceeds, "In May, 1810, we first became acquainted; for meeting him at the Royal Hospital on duty, I took the liberty of asking him how the Navy agreed with him? At first his answers were evasive, but upon pressing my enquiry, and asking if he could be serious on-board a line of battle ship. He answered me directly, with a smile of innate satisfaction, that it was *difficult* but *possible*. This circumstance gave rise to our friendship, which continued until his decease to get stronger and stronger, and the advantages of it were mutual. I took him with me to hear the Rev. Mr. Bogue of Gosport, and introduced him to a circle of pious friends, for which he was ever after truly thankful. I shall never forget the rapture and joy that beamed in his countenance when he heard a genuine Gospel sermon, and found his cup overflowing with the blessings of salvation. He might truly say, "I found thy word and did eat it, I sat down under thy shadow with great delight, and thy fruit was sweet unto my taste." Possessing a holy hunger and thirst after the word of Life, when he could get on shore, he was

literally filled, according to the exceeding great and precious promise of our divine Lord.

In January 1811, he was appointed to do duty with me at the Royal Naval Hospital, Haslar, on account of a fever which prevailed among the ships at Spithead. Our happiness was greatly augmented during his stay, which lasted several weeks. I look back with pleasure and regret, on those golden hours of communion with Christ, and social intercourse with each other. Our dear friend Mr. P—— was also with us, and the days rolled on in rapid but gratifying succession, while we rejoiced beyond measure, to send up a column of incense at our morning and evening sacrifice. Our friends from Gosport frequently visited us, when we devoted the hours to religious conversation and prayer. Our Cabin was our sanctuary, the walls of which will be a swift witness against us if we are found out of Christ at last; but we had all reason to believe the Lord was among us of a truth. There we individually and jointly poured out our souls before the Lord, and there we had freedom of utterance to declare what God had done for our souls. But, alas! those happy days on earth are now for ever fled! My friend—my brother—my companion—is no more. I thought they were too delightful to continue. The remembrance of them, however, is sweet and pleasant. I love to think and talk of them, though it is a pleasure mixed with pain.

An overruling Providence, which orders all things well, cut the thread of our felicity, and we were soon dispersed to different parts of the world, as our services were required. Our reluctance and affection at parting was almost too much for us, but it would have been insupportable had we known that we should meet no more on this side Eternity.

I received but one letter from the *St. George* during the whole time she remained up the Baltic. My next intelligence was the melancholy catastrophe of her shipwreck on the coast of Jutland. Surely we know not what a day may bring forth. How necessary the warning voice, "Watch!" O may we be "Followers of them who through faith and patience are now inheriting the promises," "looking unto Jesus, the Author and finisher of our faith."

The character of our worthy young officer who was thus cut down in the bloom of life, it has already been hinted, was consistent with the profession he made. His righteous soul was often vexed with the filthy conversation of the wicked, and he

reproved, rebuked, and exhorted them with all long-suffering. Like the holy and blessed Paul, he travailed in birth with sinners, and his heart's desire and prayer was that they might be saved. His humble deportment, amiable condescension, and general urbanity of manners, gained him many friends, while it heaped coals of fire upon the heads of obstinate persecutors.

It is a fact by no means uncommon, but worthy of observation, that though his Shipmates in general hated his opinions, and discarded his faith, yet they universally loved him for the integrity of his heart, and the pious uniformity of his life. Having learnt of Jesus, it was his aim to prove by an exemplary conduct that he had sat at the feet of the first of Teachers sent from God. His shipmates frequently expressed their surprise at the love that ran through all his actions, and the want of spirit, as they called it, to revenge an affront; but they did not comprehend the rule he so strictly obeyed, "Forgive one another, even as God for Christ's sake forgiveth you." His humility was so apparent in every thing he did or said, that the world in general "took knowledge of him that he had been with Jesus." To the ordinances of Christianity he was peculiarly attached, and counted it his honour and privilege to say, "Thy people shall be my people, and thy God my God." His zeal for the promotion of the cause of Christ, and his liberal contributions for such Societies as had this object in view, were sufficient to put many to the blush, whose means were far more adequate to such generosity, but whose hearts were contracted. The poor, especially such as were of the household of faith, were usually distinguished by his special regards; whenever an opportunity offered in any sea-port town to which Providence directed him.

"The premature death of my esteemed friend, and the fatal loss of the *St. George*" (observes our correspondent,) "are calamities which have a loud voice to all, but particularly to us who are in jeopardy every hour, surrounded with a thousand deaths. It is much to be wished that there were many such men as Mr. Chambers in His Majesty's Navy, where such numbers particularly need the instructions of men possessing a humble spirit.

Penzance.

G. C. S.

ON THE CHOICE OF DEACONS.

Mr. Editor,

IN your Magazine for June last, the following important subject was proposed, with two questions upon it. "I

should be thankful if some of your correspondents would favour your readers with their thoughts concerning the *duty and privilege of a church in choosing their Deacons*. I will take the liberty of suggesting as the foundation, that portion of God's word, *Acts vi. 3. Wherefore brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business*. Upon the face of this passage I would propose two questions; First were the words directed to the Church as a Body, or to certain Individuals in that Church? Secondly, are the words any directory to the churches now, and how far does the direction extend?"

This subject I consider of vast importance to the prosperity of all our Churches. I hoped to see it answered in the next month, but was disappointed. If the following answer deserves insertion it is at your service.

The subject will receive illustration by considering the circumstances that gave occasion to the first choice of Deacons. The number of the Disciples was multiplied and the Church was greatly enlarged. They soon found, as all large churches now find, the difficulty of managing their affairs with equity, and at the same time with satisfaction to all concerned. There was a *murmuring* of the Grecians against the Hebrews, because their *widows* were neglected in the daily ministration. Christianity then shewed itself, not only in a public attachment to a persecuted religion, but also in pecuniary exertions, suitable to the necessity of the Disciples; as many who joined the Church were reduced to poverty, those who were possessed of houses or land sold them, and brought the money to the apostles to be distributed among the poor, as they should think proper, according to their various necessities, *Acts iv. 34, 35*. In such a case, *widows* were peculiarly exposed to distress; of course, they engaged special attention. The Church was made up of two classes of disciples, *Grecians* and *Hebrews*. The latter were Jews that dwelt in Judea, spoke the Hebrew Language, and read the Hebrew Scriptures; the former dwelt at a distance, spoke the Greek language, and used the Septuagint version of the Old Testament in worship; and hence were called Hellenist Jews, to distinguish them from the other Jews. These Grecians or Hellenists, murmured against the Hebrews, conceiving that their Widows were neglected in the daily ministration. As the Apostles and principal disciples were Hebrews, the reflection fell chiefly upon them.

It is scarcely to be believed that the Hellenist widows were wilfully neglected, or overlooked through partiality. As the money was committed to the Apostles, they must best know the necessities of the Hebrew widows, which might lead to serve them first. And if, as is not very improbable, the stock was not found so sufficient as was at first supposed, through the largeness of the church and number of the poor, it might occasion less being given at last than at first; or some of the Grecian widows might be considered as not needing this supply. Thus the Apostles, it is every way likely, were free from blame in this matter; and probably the other Hebrews engaged with them had not acted with partiality. But whether the evil was *real* or *imaginary*, the Grecians alledged a public complaint against the Hebrews. It should seem they thought that either some of their widows were improperly overlooked, or that most had received less than their need required. This must have been a very serious crisis in the affairs of the new church, and their danger must have been great in proportion to the multitude of the disciples, and the public attention they attracted; especially considering that so many were watching for their halting. Many evil eyes were upon them just after the death of Ananias and Sapphira; and many would say, with anger malevolence, "Report and we will report." What shall be done on this trying occasion? Shall the sparks of jealousy and resentment be blown into a flame by the Hebrews disregarding these complaints? or shall the Grecians separate from the Hebrews? No; this must not be. Such conduct in either would dishonour that holy, humble, and peaceful religion they all profess. What then can be done? Let us narrowly remark how the Holy Spirit directed the Apostles to act on this trying and dangerous occasion. Their conduct will be found to be of great use to all churches, (especially those that are large,) and worthy of their determined imitation. The Apostles did not interpose with any authority, neither did they enter into disputation, nor did they witness these murmurings as unconcerned spectators. The matter did not refer to any divine doctrine, but to *Church discipline*; they therefore adopted a plan suitable to its nature. In their conduct we see the equality of privilege belonging to all church members, and their universal concern in the choice of their officers.

The Apostles, with affection and familiarity, called the Disciples together, and proposed that they should choose seven men (as the church was large) to manage their temporal business;

that the Apostles might have full opportunity of devoting themselves exclusively to the ministry of the Gospel. The church enjoyed the privilege, nor did the Apostles interfere or object to the persons chosen. This measure restored unanimity, produced universal satisfaction, and issued in spiritual prosperity. Who can help admiring this apostolic practice, and its success! What humility, what disinterested love, what spiritual-mindedness! May all churches, ministers, and deacons imbibe the same spirit and tread in the same steps. Then similar trials will be prevented, or they will be happily overcome by the same holy means.

By this explanation of the words proposed and their connexion, we may judge of the subject to be answered. The choice of Officers in the christian church is of *Divine Institution*, and rests upon the Authority of Jesus Christ as Head of the church. The subject is therefore here wisely proposed as the *Duty* and *Privilege* of the church to choose their Deacons. It is their privilege, as it is for their advantage, (and as here happily experienced,) so it is also their duty, as they are under the authority of Christ. However, it may be customary for National Establishments to set at nought this apostolic example, christian churches must not give up the choice of their officers, to any Lords within or without the church. Had not the Reformers stood firm to the divine authority, where had been the Protestant Religion? And if our Nonconformist Ancestors had not stood on the same ground, where had been the purity of worship which Dissenters enjoy. And surely Baptists will not be the last to acknowledge that *One is your Master even Christ, and all ye are Brethren*.

Respecting the question, "Were the words [Acts vi. 3.] addressed to the whole Church (that is to choose the seven Deacons) or only to some Individuals in that church." Let us examine the *words*. And the twelve called the *multitude* of the Disciples unto them and said look *ye* out. The number of the disciples in the first verse is used for the *Church*; and the *multitude* of the disciples was called, and *they* were addressed. What can be more *general* than this address? Not a word of any individuals in particular being spoken to, but the whole church and the *whole multitude* was pleased with the proposal, and *they* chose the Deacons. This will further appear if we consider the *nature* of the *office* and the circumstances attending this case. Their office was chiefly temporal, but their qualifi-

cations must be spiritual. Why so? To preserve them from abusing the office by vanity, covetousness, and ambition; and to enable them to purchase to themselves a good degree and great boldness in the faith. They must be men of public reputation, undoubted piety, fervent devotion, and habitual prudence. It deserves remark, that in no place, is *riches* mentioned as a qualification of a Deacon, and even gifts are mentioned but inclusively; the greatest stress is laid on humility, uprightness, courage and love. These qualifications may be *easily known* by plain capacities; the apostles therefore committed the selection of Deacons to the Church. And such men, sensible of the importance of the office, and of their own insufficiency, will not only not choose themselves, but will not be satisfied of their call of God to the office but by the choice of the whole church. Besides, as the office is intended for the *benefit* of the church, Deacons must enjoy their *confidence* as being faithful in all things. Thus lasting peace will be promoted, and the welfare of the church secured. But how can this be the case, if officers choose officers, or if they be chosen by any principal members? And how much less is prosperity to be expected if the Church attempt to choose, and their Deacons oppose their choice, and put in whom they please? What would justify such conduct? Being men of great discernment, of reputed eminence in piety or usefulness, or men of standing, or of riches and influence? Surely not. All this would aggravate their conduct. In honour, they should prefer their brethren to themselves.

Let us now attend to the *second question* proposed. "Is this apostolic address our directory now, and how far does this direction extend?" If Church fellowship, if the office of Deacon, if the danger of the church, if the necessity of poor members, if the exercise of benevolence, were confined to the Apostles' days; then this Example of a Church choosing its own Deacons, must belong to the primitive Church only, and we have nothing to do with it. But who will be hardy enough to make such assertions? Of course, who will deny that it is the duty and privilege of Churches to choose their own Deacons: and the necessity of doing this *now* as much as in the Apostles' time? The office of Deacons is as needful *now*, and especially in large churches, as ever it was. The poor we have always with us, and they are to be assisted, not as *paupers* but as Brethren. All churches, and especially those that are large, are liable to the

same murmurings, and *dangers*. The same *means* are necessary to prevent dissention ; namely, persons of confidence, unanimously chosen for Deacons, that the affairs of the church may be managed with such uprightness, impartiality, and integrity as shall be to the satisfaction and edification of the whole body. Such was the happy effect in the case before us. The proposal for the church to choose their Deacons, appeared so fair and so remote from assumption, that it pleased the multitude of the Disciples. They chose with pleasure, the Apostles appointed with readiness, and the new officers acted with equity. From this divine authority churches feel it their dearest birthright to choose their own Officers. If *contrary* means are used, no wonder if contrary effects follow ; murmuring and dissention. What mischief has come to pass through acting contrary to this primitive church and the humble Apostles. Let ministers, let churches, let Deacons imitate this primitive model ; and in that way expect peace and prosperity, respectability and increase.

If any objection can be pleaded against this being our direction and our pattern, it must be upon the supposition that some *dissention* has taken place. It might be then said, "The church is not in a *fit state* to choose Deacons." But who is to judge of this fitness ; the church or some individuals ? Surely the church at large is best able to judge of its own necessities and dangers ; and if they choose improper persons, or chose in an improper manner, they are answerable to the Head of the Church. Beside was not this primitive Church in a murmuring state ? The Apostles immediately called a church meeting, and with undissembled affection said, "Brethren, do *you* choose seven men of such holy qualifications, and we will appoint them over this business." This restored perfect unanimity and peace. It may be now urged as a modern objection ; the Church is *not able* to choose Deacons ; they know not who are fit for the office, nor can they tell with whom we should like to act. Have such gentlemen never read of the ancient abomination, "Stand by thyself, I am more holy than thou ?" Do they not know there is danger of being lords over God's heritage ? Surely they are little disposed to call themselves the *chief of sinners*, and the *least of all saints*. Look at the primitive church. What church could be *less fit* to choose their Deacons ? Most of them had been Christians but a few months, and church members but a few weeks. But it was *God's* appointment ; he assisted

and gave his blessing. Let every Church exercise the same privilege and expect the same blessing. This directory and example is the standard of our *conscience*. To refuse obedience to this authority, whatever be the professions of acting conscientiously, that conscience may be sincere, but cannot be pure: it must be either weak or corrupt.

From these observations, I hope it appears to the reader that *it is the duty and privilege* of every Church to choose their own Deacons; and that this is *our* directory and extends to every church at all times.

To conclude, let me recommend to the serious attention of the Deacons and of the members in every church, the contrasted characters of Gaius and Diotrephes. *3 John* i. 6,—9,—10. The former is recommended to our imitation; the latter is frowned upon for our warning. It was the character of Diotrephes that he loved to have the pre-eminence. That he was a rich man is very likely, that he was a man of great knowledge is not improbable, that he was a man of some standing is easy to be supposed, and that he was a man of over-bearing influence in the Church is certain. His piety was of a doubtful cast; yet if any one had dared to call it in question, he would have made it an unpardonable crime. This gentleman exalted himself above his brethren, and few or none dare resist his lordly domination. He grew so consequential that he refused to receive not only the travelling Ministers, but the Apostles themselves. He even forbade others to receive them; and some who dared to do it, were excluded: and to all this he added prating and malicious words. Thus at length he became so deluded and so hardened that he was beyond remonstrance, and scorned the order of the Church. So accomplished did he become in this lordship, that none of the members dare oppose him. The poor oppressed church were obliged to apply to the Apostle John to interfere in their behalf. So far was this venerable Apostle from crouching to this gentleman, or flattering him; he declared he would use his apostolical authority to humble him, and comfort the church, then under his oppressive hand.

But how very differently does the Apostle speak of his beloved Gaius. He was a man of property, and a man of influence, though not sufficient to overpower the despotic sway of Diotrephes,) and he was also a man of eminent piety. Such was his unaffected humility, such his disinterested zeal, such his sun-

plicity and sincerity, such his generosity and usefulness in the church; that he obtained the most ardent attachment and the highest commendation of the Apostle John.

Let it not be forgotten that this Apostle was present, and was one who made the proposal for the Church to choose their own Deacons. After he had seen so much of Churches, to his old age, how much did he resent and threaten the assuming conduct of Diotrophes, and held up the humble conduct of Gaius to be admired and followed. As to Diotrophes, stand in awe and shrink not; as to Gaius, go ye and do likewise.

AMICUS ECCLESIAE

THE MYSTERY OF PROVIDENCE

CONFOUNDED WITH THE MYSTERY OF WICKEDNESS.

PASSING by a delightful little villa, a house I was well acquainted with, my spirit sunk within me, and I exclaimed, "Oh the mystery of Divine Providence!" I said to myself, "There dwelt as lovely a family as ever occupied a house. The Master by assiduity, regularity, and uprightness saved in his counting house some thousands. He purchased this little compact ring fence, and built that neat little villa. His house, his heart, was open to the poor man's tale, to the poor minister's case; nor were they ever turned away with a frown, nor by the good woman of the house sent unpleasantly into the kitchen. The children partaking of the hospitality of the parents, with gladdened countenance welcomed as well the humble upright guest as the polite and genteel; but alas, the ears and hearts of his friends were lately appalled by the information that he was obliged to go *aside* and it is feared the Creditors will receive but a small fraction of the pound." I could not refrain visiting him, though in a very different situation. In a lonely cot secreted by nature from the public eye, I mingled tears with him. He told me a melancholy tale of his straits and difficulties, and of his distressing feelings. "Many a time" (said he,) "has my heart trembled at the blast of the bugle so melodious to the mail guard, and which used to be blown in honor of the house, at the cottage door. Ah! many a time" (continued he) "have I wished to exchange places with the little honest countenance that brought with so much glee (to me) most dreadful news; but I submit. I rejoiced in being able

to do good, and while I was able I did it; the inward consciousness I feel that I never spent my property in vice, nor gaming, supports me, and I murmur not at the dispensation of divine providence. His ways are in the deep and his paths past finding out." "True," I replied, "It is the Lord, let him do what seemeth him good."

Sighing, I left him, and returned by the pleasant spot where I had so often enjoyed the society of my hospitable friend, and I said again to myself, "Oh the mystery of divine Providence!" Turning down a narrow pass that leads to the road, my eyes were struck with a kind of awkward inscription written with chalk, by some unfeeling hand, "W——'s Folly." "W——'s Folly," I repeated, what does this mean? Whilst musing, I saw one at a little distance; I said "what is meant by 'W——'s Folly?" "Oh sir," replies he, "a better man never lived, but buying this estate and building yon house ruined *Maister*." Whilst I went on ruminating, that portion of scripture forcibly presented itself to my mind, "The Children of thy people say, The way of the Lord is not equal, but as for them, their way is not equal." This, with the saying of the old man, occasioned a further examination of the circumstances of my friend's failure, and I found that the estate and house and furniture cost *ten thousand pounds*; to carry on business to the same extent as usual he was obliged to borrow on interest *ten thousand pounds*; this made one thousand per annum difference in the cash book; and this very elegant little villa was not supported under *five hundred* per annum, which made *fifteen hundred* per annum difference. This locked him up, and at last knocked him up. I perceived there was no Mystery of Providence in the case; *The Lord's ways were equal*; but it was the *Mystery of Imprudence*. Building of elegant houses has ruined many young people of respectable families, property, and piety. Reader, take care.

Walking pretty briskly, who should overtake me but friend L——. "Ah!" said I, "what always at it as if life and death were in the case?" He replied suddenly, and rather sullenly, "I wish I had never been born. Mr. —— has failed, and I have lost so many hundreds I am now obliged to decamp for awhile." I found he was afraid to stop, so I wished him a good morning. Well, thought I, this is a Mystery of Providence. To my certain knowledge that man has been indefatigable in business; I have heard him say that he frequently has ridden 50 or 60 miles

a day, and once 80; (though he almost killed his horse;) indeed I always thought him fervent in spirit as well as diligent in business. I have known him hurry his business to have an hour's conversation with a christian friend. I believe he was a man that took his religion with him wherever he went; and to think of such a man's failing!—It is certainly mysterious. He lived hard, and rode hard, and worked hard, and yet all would not do. Good Mr. Henry says, "God helps them that help themselves," but it seems this was an exception. Lost in meditation, after some time I found myself surrounded with the following apophthegms, "Over-doing is as wrong as under-doing—a burnt cake is as bad as a cake not turned—to get a comfortable living in this vain world a man need not break the Lord's sabbath, his own bones, nor his horse's neck." I then asked, Is there any real mystery of divine Providence in this case? Upon examination, I found that this industrious christian friend, in his urgency to do business, *trusted* many persons he was not *sufficiently* acquainted with. It has been technically said of him that he could *sell* when no other person in the market could. Again, he speculated when articles were *very dear*, this took more *capital*, made less profits; and he ran *greater risques*. But the nailing of the business was, he did all this with *hired-money*; and when a man *speculates* with money that he has got to pay *principal, interest, and loss*, he has but little chance of getting rich. If he becomes insolvent, certainly there is no mystery of Providence. It is the mystery of Speculation. How very important is that expression of the Apostle, to men of all ages, in all pursuits, in all professions—Be not deceived, God is not mocked, *whatsoever a man soweth that shall he also reap*.

But whilst there is no Mystery of Providence in the cases stated above, nor in a thousand other instances that might be illustrated by them; yet there is such a thing as Mystery in the divine Government.

"God moves in a Mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Instances resembling the following may be frequently referred to. When a man of wealth rightly obtained, of benevolence prudently applied, of justice rigidly performed, of Piety unaffectedly yet universally exhibited—a man whom when the poor man's eye saw him, it blessed him, and who had often caused the widow's

heart to rejoice—before whom the aged rose up and the young bowed with reverence—concerning whom the Almighty searcher of hearts would bear testimony that he was perfect, upright, one that feared God and eschewed evil. To see such a man hurled from the high eminence of wealth and honour to poverty and disgrace ; rejected and forsaken, reproached with dishonesty, charged with hypocrisy ; the drunkard's song, and the vile man's scorn—Heaven, Earth, and Hell seem to combine to work his ruin. Such a case evidently exhibits the Mystery of Providence. Such was Job ; you have heard of his patience, and seen the Lord's end concerning him.—When you see a Youth of religious dispositions, a laborious student, a soul that grasps with uncommon avidity universal science, and comprehends with exactness plans for future good, swept off in a moment ; and a poor drivelling idiot, bed-ridden, preserved to the full age of man, a continual burden to all around him ; then you may say, Behold *His* way is in the deep. When you see a lovely, pious, laborious, sober, honest family continually immersed in poverty, affliction, and sorrow ; and on the other hand a tricking, cheating, extravagant, worthless group, rolling in wealth and wealth rolling in upon them by thousands and tens of thousands, you may say, Behold here the Mystery of God's ways. When you see the good, the regular, the venerable old christian, who for near half a century has been the life and soul of a church, lingering his last days almost in despair ; you may say, Who by searching can find out God ? When you see a young man of abilities, of learning, of piety, of flaming zeal in the cause of God—when you see a PEARCE, cut off at 37, and a vile vender of antinomian heresy growing grey in his work of darkness ; you have need of patience to possess your soul in peace. When you see a range of Buildings, lighted up with ten thousand flames, to accommodate a hell-invented amusement, called a Masquerade, whither the sons of darkness come, like their father, all masked ; when you see such places preserved from destruction, reserved for a fresh treat for the wicked ; and then look eastward, and behold with terror and astonishment the range of building containing God's sacred word in fourteen different languages ;—the repository of labor and learning for many years, all consumed in a few hours !—then you may exclaim, Great and wonderful are thy works, O Lord God Almighty. *But let be!*

“ God is his own interpreter.
And he will make it plain.”

We have no one sufficiently learned to interpret such a dispensation—We have no balance sufficiently nice to weigh such an event. But will any one doubt, for a moment, whether the God of mercy will do right? Is not the cause more dear to him than it is to us? Is not the cause more dear to his Son than it is to us? We have only cast a little of the bowels of the earth into the scale; He hath shed his heart's blood in the cause. There are mysteries in divine Providence that make our souls tremble, but they need not make us fear. Let us read Luther's Psalm, "God is our refuge and strength." *Believe it, and fear not.*

Leominster.

S. K.

SPANISH BIBLES.

[Extract from *Dr. Geddes's Prospectus*, &c. See pp. 87, 108.]

"ALTHOUGH the Spanish be, perhaps, of all the European tongues, that in which the scriptures would appear in their greatest dignity; we have, as yet, no Spanish version of them that deserves much notice. Those made by the Jews are barbarous beyond conception, and that of De Reyna, with all De Valera's improvements is little more than a servile version from the Latin of Pagninus and Leo Juda.

But to what degree of perfection a Spanish version is capable of being carried, is evident from a translation of the book of Job, made near two hundred years ago, by F. Luis de Leon. I know not if there be, in any language, a version that, to the strictest fidelity, joins so much elegance, precision and perspicuity. In a note he adds: Luis de Leon was an Augustinian friar, and interpreter of the Scripture in the university of Salamanca. He published in his own life-time, or rather his friends published without his knowledge, an excellent Spanish translation of the Song of Solomon; for which he suffered five years imprisonment, in the dark and inaccessible dungeons of the Inquisition. But those miserable times are happily over; and his Job, which had been long known in manuscript, was printed at Madrid, with all necessary privileges in 1779; together with his learned commentary, and another poetical version, which in many places rivals the sublimity of the original. There is a tolerable Spanish translation of Pindar by the same author.

In Spain there is not, I believe, at this day a single edited ver-

sion of the whole bible. That which was printed in 1516, was so totally destroyed, that hardly a copy of it is to be found. Some particular books have been lately published; and it is not to be doubted but the rest will soon follow. The torch of learning is but newly lighted up in that ingenious nation, but if we are not greatly mistaken, it will soon break forth into a blaze of uncommon splendor. In a note written, perhaps, some years afterward, he adds: I am just now informed by a gentleman, lately arrived from Spain, that a new Spanish version of the whole Scriptures is actually preparing for the press; and that, in the mean time, De Valera's translation is permitted to be read; the copies of which are sought with avidity, and bought up at any price, at Paris, Amsterdam, and other places they can be found in. Thus far Dr. Geddes, who published his *Prospectus* in 1786.

Query, 1. Has "The new Spanish version" been published?

2. Is there a copy of Luis de Leon's translation of Job or of Solomon's Song in this country?

3. While Great Britain resounds with the praise of the Marquis of Wellington, the hero of Salamanca, should we not take every opportunity of sending New Testaments into Spain? In the Spanish language Subjects for consideration—Serious thoughts on Eternity—Scripture extracts—James Covey—and the Epistle to the Romans, have been published by the London Religious Tract Society.

Stepney.

W. N.

ON THE SPIRIT OF THE GOSPEL.

WHENCE is it that a System avowedly hostile to the natural propensities of the human heart, and provoking the opposition of earth and hell, should successfully combat their united efforts, and draw its adherents and defenders from the midst of its bitterest enemies? Were its first propagators men renowned for the depth of their scientific researches? Were they possessed of such exquisite subtilty that the most refined of their opponents were unable to discern the fallacy of their assertions? Was there any thing fascinating in their manner—soothing in their doctrines—gratifying in their statements, or encouraging in the prospects they opened to the world? Neither. The first promulgators of the Gospel were the reputed son of a carpenter, and a few illiterate fishermen! Nor had any among them en-

joyed the advantages of education, until it had made such inroads into the established order of things, that the sword of power was levelled at its adherents; and then the very first man of literary eminence that advocated its cause, was brought from the foremost ranks of its persecutors! and *he* entirely laid aside his literary acquisitions in preaching the gospel, lest the *faith* of his followers *should appear to stand in the wisdom of men, and not in the power of God!* Its amazing success, therefore, can be attributed to nothing, but *under God* to the peculiar excellence of its Spirit.

Had it, like other systems, fostered the basest passions—promised sensual gratifications—furnished indulgences—banished God and futurity from our thoughts—or cherished our supposed natural virtues; it had been more palatable to men; but it had never received the sanction of heaven, nor triumphed, as it has done, over all its adversaries. Let us then *glance* at its Spirit, and enquire what we know of its influence.

1. *The Spirit of the gospel is essentially holy.* Man was created in the likeness of his Maker; but yielding to the tempter, he lost his original righteousness, and the powers of his soul became corrupt, his passions depraved, his appetite vitiated, his understanding darkened, and his affections alienated from their proper object. In the lapse of 4000 years before the system of renovation was clearly revealed, *The world by wisdom knew not God.* The most refined moralists were slaves to sensuality, and worshippers of stocks and stones! Even their deities stand as monuments of depravity, and their religion supported every abominable deed. Thus the earth became a sink of sin, a cage of unclean birds, and nature groaned beneath the detestable load; and though the healing waters were in the possession of the Jews, *a veil was upon their heart when Moses was read.*

At length the gospel comes. Its Author disowns and curses all of every name rank or condition, who in any way practice or allow idolatry, uncleanness, drunkenness, lying, theft, anger, malice, envy, strife, covetousness, pride, fornication, murder, deceit, backbiting, cruelty, disobedience, and boasting; yea all unrighteousness, in every degree, whether confined to the thought, or evidenced in action, all are condemned; the gospel does not, cannot allow or connive at the indulgence of any irregular passion, as its grand design is to save men *from their sins*; it enjoins on all its professors the exercise of love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance; where these are not, the spirit of the gospel is not.

2. *The gospel is inflexibly just.* Is the holy law of God violated? The gospel provides for its honour; not one of the perfections of Jehovah are tarnished by the display of mercy; justice does not relax the least iota of its requirements, the full debt is charged, and the sinner's Surety must pay the utmost farthing. Is the offended Deity a being of infinite perfection? The Substitute possesses infinite excellence, and gives full satisfaction. As the gospel is just in itself, so it requires, and actually communicates the principles of most perfect rectitude; honesty to God and man is its most prominent feature; and it *disowns* all those who can in any way practice injustice.

3. *Another distinguishing property in the gospel is its incomparable benevolence.* It breathes the most hearty good-will towards men. It was good news to Adam and all the old-testament saints, and it has been glad tidings to many thousands of peirshing sinners. It brings *life and immortality to light*; by it the burdened conscience is effectually relieved, and the broken heart filled with indescribable joy! As the gospel is benevolent in itself, it enjoins on all its professors a benevolent spirit; the soul of a christian necessarily prompts him to seek the welfare of others; his heart encompasses the globe, and his hand is always stretched out; a man of a narrow, selfish, contracted spirit, is a stranger to the spirit of the gospel.

4. *The Spirit of the gospel is a most condescending spirit.* Its blessings are not restricted to the dignified, the affluent, or the polished; but men of every rank share its benefits; Lazarus was not too mean for its notice; and it requires us to *condescend to men of low estate*. Nothing can be more absurd than to imagine we possess the spirit of the gospel, while we are haughty and unbending towards our fellow men.

5. *The Spirit of the gospel is an affectionate spirit.* It originated in love, is a revelation of love, and requires and produces it in every breast where its influence is felt. It *endureth all things*. Notwithstanding the opposition manifested in every possible way, it breathes the same gentle spirit as at first; and lives in the exercise of patience, forbearance, and moderation towards all men.

6. *It is also a forgiving Spirit.* Who can calculate the amazing aggregate of the sins of all the subjects of grace? And yet they are *all* forgiven, cast into the depths of the sea, and when sought for can never be found. And as it forgives our offences, so it requires us to exercise a similar spirit; nor are we to over-

look a few offences only, but freely forgive *all* offences of every description. Were the spirit of the gospel an unforgiving spirit, it might well be asked, *Who then can be saved?* Lovely spirit! how blessed in its operation! Its benign influence has rendered men happy in themselves, and blessings to society at large. Do any enquire after the noblest benefactors of our race? we point to the friends of Christianity. Do they ask, Who are the most happy among mortals? we direct them to those who have imbibed most of its spirit.

Does the Infidel ask, with a sneer, 'Where are your examples?' We will point him to one where all these excellencies meet. See yonder lovely NAZARENE, *going about, doing good*; he was holy, harmless, undefiled, and separate from sinners: he is emphatically styled *the just one*. *Benevolence, condescension, and love* marked his character through life. By these he *endured the chastisement of our peace*, and the contradiction of sinners against himself. If we want to see a specimen of *forgiveness* unparalleled, hear his dying prayer for his murderers, *Father forgive them, they know not what they do!*

This lovely character of the Master has been impressed in a great degree upon many of his disciples. They have taken their lives in their hands, and ventured among the most uncivilized and barbarous nations under heaven; they have laboured in season and out of season for the benefit of their fellow men. If we refer Infidels to the worthies of scripture; if we mention such names as Wickliff, Luther, Calvin, Locke, Newton, Brainerd, Schwarts, Whitfield, Pearce, Carey, Vanderkemp, and many others of the same spirit, will they venture to bring forward, as characters of equal piety towards God and benevolence towards men, a Socrates, a Plato, a Voltaire, a Rosseau, or a Thomas Paine? Yet these are the Leaders of their host. If we refer to the Supporters of Bible—Missionary—Itinerant—and Sunday School—and other similar Societies; where will they find their counterparts among the lovers of pleasure and the servants of sin?

But it is time to put the question each to our own hearts, what do we know of the influence this spirit? It will do us little good to contemplate and admire, unless we imbibe the spirit of the gospel. Let us then seriously enquire,

1. Is *holiness* our element? Is sin odious to us in every shape it assumes? Are we stedfastly opposing the lusts of the flesh, and carefully guarding the secret motions of the heart; avoiding the very appearance of evil, and loathing the garments spotted by

the flesh? If so, we have happy evidence that we are *called to be saints*; but if we allow iniquity in our hearts, indulge it in our thoughts, or in our lives; if we are easily enticed by our heart's lusts, and not concerned to maintain an undefiled conscience before God and men: whatever we may know or profess, our religion is vain; we are yet in our sins.

2. The spirit of the gospel is *inflexibly just*. Are we scrupulously honest to God, to conscience, and our neighbour, his person, property, and good name? In vain do we profess to love the gospel, if destitute of uprightness of heart.

3. The spirit of the gospel is *benevolent*. Are we liberal or selfish? communicative or covetous? What noble plans have we formed? What generous efforts have we furthered? Where and to whom have the streams of our liberality been extended? Can we banquet on the gospel provision, and suffer our children and domestics to perish for lack of knowledge? Are we unconcerned about the heathen around us and in foreign climes? Or do we really lay ourselves out to promote the best interests of Society? Do we deny ourselves luxuries that others may be benefited by our means? Do we lay our own advantage by to seek our neighbour's good? How otherwise can we prove ourselves the disciples of him who was rich, but for our sakes became poor?

4. *Condescension* is a distinguishing feature in the gospel. Are we haughty, imperious, and unbending? Do we favour the affluent, and disregard the indigent? Is humility our adorning? We may cherish a lofty disposition, and think it stamps a dignity on our character; but let us never forget such is not the spirit of the gospel, such was not the spirit of Jesus.

5. The Gospel is *Love*. Are we possessed of this heavenly principle? Do we love every trace of the image of Jesus, wherever, and in whomsoever we see it, and those most who most resemble the Saviour? Do we delight in enumerating the good qualities, and are we apt to forget the defects of others? Love covers a multitude of sins, and thinks most favorably of its neighbour. It cannot use hard names or intemperate language even where it disapproves. Are *our* reproofs calculated to break the head, or to win the heart? Angry disputation, and ill-natured reflections, although they may professedly arise from zeal for the truth, evidence a material deficiency in the christian character. *Love endureth all things*. Are we patient or peevish? Can we suffer reproach and loss, without giving way to resentment? Can

we bear contradiction without wrath? Do we endure affliction without murmuring? We do not plead for stoical apathy, but a holy calmness of soul inspired by the confidence of Love.

6. The gospel exhibits a *forgiving* spirit. Are we forgiving or revengeful? Do we feel unhappy when differences arise, and hasten to a reconciliation, willing to make any sacrifice rather than continue at variance; or do we study how we shall most effectually avenge ourselves?

To conclude. If we examine the spirit of the Gospel, and compare our own spirits therewith, we shall discover abundant cause to blush before God; but let us not content ourselves with mere acknowledgements that we are imperfect; let us seek more grace, and set ourselves to understand the Spirit of the gospel, scrupulously guarding against the indulgence of an unsuitable disposition; thus shall we approve ourselves in the sight of all men, as living epistles of Christ; to whom beglory for ever, Amen.

Woolwich.

S. D.

ON THE TARES IN THE FIELD.

ANSWER to the Query on the *Tares in the field*. Matt. xiii, 24—30. “Is the command to “let them alone” addressed to Christian Ministers? If so, how is it to be reconciled with the Discipline of the New Testament? Or is it addressed to Statesmen and Magistrates as a dissuasive from persecution? If so, how does the parable refer to the “Kingdom of heaven?” See p. 424.

MANY pleas have been advanced from this parable in favour of a lax discipline in the church; as if we were to let ungodly characters alone, allowing them to retain their places and practices in christian society, and leaving their separation to the last day. Others, perceiving that this interpretation was at variance with the discipline enjoined in the New Testament, have supposed it to have a political meaning, viz. that irreligious men are to be *tolerated in a state*. This interpretation has been thought to be countenanced by the field being said to be “the world.” v. 38. There appears, however, to be a strong objection to it from the general scope of the parable, and indeed of all the discourses of our Saviour, which was not to give directions to statesmen, or magistrates, but to his “servants” the ministers of the word. His directions did not respect the regulation of the world, but of the church: though therefore the field is said to be “the world,” yet seeing the parable respects “the kingdom of heaven,” or the visible church, it must mean the church *as situated in this*

world. There could be no ground for *surprise* that good and bad men should be found growing together in the world ; but there might in this being found to be the case in the church. Besides, the application of the parable in v. 41, confines it to the *kingdom of Christ*. "The son of man shall send forth his angels, and they shall gather out of *his kingdom* all *things* that offend, and *them* that do iniquity." It is clear from hence that it is to evil *things* and evil characters *in the church*, or visible kingdom of Christ, that the parable refers.

The only difficulty is, as your querist asks, "How is this to be reconciled with the discipline of the New Testament?" The tares, be it observed, were not that kind of grain which are so denominated with us, namely, *vetches*, but a mere weed, good for nothing, and therefore ordered to be *burnt*. CAMPBELL renders the word, ζιζανία, *darnel*. Whether this were the weed referred to, or not, it must have been something like our *wild oats*, which in their early stages of growth bear so near a resemblance to the wheat as for a time to be mistaken for it. It is not therefore to openly ungodly characters that the parable refers, but to *hypocrites*, who though they "do iniquity," yet do it in so secret a way as to elude detection. These are the characters which in seasons of spiritual slumber in the church, generally abound in it, If they held pernicious doctrines, or lived openly in immoral practices, they should be cast out of the church : (1 Cor. v. Tit. iii, 10.) but as nothing worse could be proved against them than that their religion was doubtful, they were to be "let alone" till their character should develope itself, which sooner or later must be the case.

No countenance is given to an allowed mixed communion of godly and manifest ungodly characters, but merely of those whose characters are *doubtful*, so that, were we to attempt to purify the church of them, we should be in danger of casting out good men with them.

GAIUS.

Papers from the Port-folio of a Minister.

Extraordinary Instrument, signed by the celebrated James Hervey, M. A. and Paul Orchard, Esq.

WE the under-written, whom God's Providence has wonderfully brought acquainted with each other for purposes, no doubt, of piety and everlasting salvation, sensible how blind and corrupt our na-

ture is, how forward to fall into errors and iniquities, but how backward to discern or amend them; knowing also the great advantages of kind and affectionate, but at the same time, sincere and impartial reproof and admonition; DO OBLIGE OURSELVES to watch over each other's conduct, conversation, and tempers; and whenever we perceive any thing amiss therein; any duty that is ill done, or not done so well as it ought; any thing omitted which might be for our spiritual good, or practised, which will tend to our spiritual hurt; in fine, any thing practised or neglected, which we shall wish to have been otherwise in a dying hour; all this we will watch to observe, never fail to reprove, and earnestly endeavour to correct in each other; that so we may have nothing to upbraid one another with, when we meet in our eternal state. WE RESOLVE to do all this with the utmost plainness, and all honest freedom; and provided it be done with tenderness, with apparent good-will, and in private, we will esteem it as the greatest kindness we can shew, the truest instance of sincere friendship that we can exercise, and the only way of answering the gracious ends of Almighty Wisdom in bringing us together. In witness and confirmation of which resolution we here subscribe our names.

P—— O——.

JAMES HERVEY

November 28, 1738.

A Hindoo's account of his becoming a Christian;

Addressed to his family.

YOU know that I have wandered up and down in search of the true way. I forsook the world, I became a byraggee, I obtained my food by begging; I have repeated the names of God continually, I have visited different holy places, I have performed the bromha sadon (worship;) I have performed the soorga sadon, and for twelve months, twelve hours every day, fixed my eyes on the blazing orb, till I became blind; and my face, as black as ink, was dried up. You know that I then performed the chundro sadon (the worship of the moon,) to recover my sight, and to obtain some fruit for my soul. Besides this I have done some very severe and terrific acts, called holiness; but all was in vain. I continued a slave to sin, and my mind was destitute of happiness. At length I heard of there being a new way preached at Serampore. I have been there, and have heard glad tidings; that Jesus Christ came into the world, and bore the punishment due to sinners. This is a great word, and it has filled my soul with hope and joy. Hence I have laid aside the proud thought of making amends for my own transgressions. I make my refuge in his death, and consider all my own holiness as a heap of sin. I have been baptized in his name. If I can believe in

him, and obey his commands, I shall get over my everlasting ruin. If you can unite with me in becoming the disciples of Christ, then I find my home, my mother, my brother, my wife, and a Saviour, all at once: but if you cannot, then I will abide by my Saviour, and go every where proclaiming his name. If I die in this work under a tree, or any where else, verily it shall then be well with me.

Baptist Per. Acc.

Obituary.

MRS. SARAH STEADMAN,
of Bradford, Yorkshire.

SHE was the eldest daughter of Mr. Thomas Webb, a reputable farmer, who at the time of her birth resided at Tadley, a village in the northern part of Hampshire; but who soon afterwards removed to Andover, and then to a farm of the name of Quarley, a few miles distant from the town above-mentioned, at which last place he spent upwards of twenty years, and in the neighbourhood of which he died on the 5th day of June last, but five days after his daughter, and on the very day on which her remains were laid in the grave.

She enjoyed the privilege of a religious education, and in a very early period of life became the subject of divine grace, and joined herself to the Independant Church at Basingstoke, then under the pastoral care of the venerable Mr. Ridgeway, who died soon after and was succeeded by their present worthy pastor Mr. Joseph Jefferson. This was in the year 1790, when she was turned of 18 years of age.

But as a full account of her religious experience was given by herself, in a paper she delivered to the church, in order to her ad-

mission, and as that account cannot but contribute to the edification of the reader, we shall insert the greatest part of it.

"That I may attain some comfortable evidence that God has begun that good work in me, which if once begun, shall, in spite of all opposition, be completed in eternal glory, and that I may give to those that ask me a reason of the hope that is in me, I would, as in the presence of the heart-searching Jehovah, who cannot be deceived, with meekness and fear, search over the records of conscience, that I may discover what I humbly trust he has done for my soul.

The Lord was pleased, when I was but a child, to give me many convictions, which sometimes made me very thoughtful; and now and then I used to pray. But this thoughtfulness, as I grew older, wore off in a great degree, though not intirely; for I had still many checks of conscience on account of my iniquities. But nothing was brought about to any good purpose, till it pleased God in the way of his providence to bring me under the ministry of Mr. Lewis. Here my convictions again revived, and I grew thoughtful and uneasy, I had not been long thus before it was impressed upon my

mind that I ought to pray. Yet I knew not in what manner to open my mouth. However, as a sense of the duty and importance of prayer was thus impressed on my soul, I was continually praying in my heart that God would teach me; yet I have reason to believe though I acquired a degree of fluency in prayer, that I was all the while destitute of repentance towards God, and faith in our Lord Jesus Christ, and building on the footing of my own duties my hope of acceptance with God. The Lord was pleased, however, not to suffer me to rest here, and to shew me that there was something more requisite to save me. I began to learn the depravity of my nature, and that as I had broken God's holy law, I was under its curse, and altogether undone, unless that Saviour who died on the cross for the redemption of lost sinners like me, would be pleased to save me. Now did the Saviour appear desirable, for I saw that there was help in none other. The cry of my heart was, *None but Christ*—and that I might see myself interested in his salvation. In this state of mind I continued for some time, sometimes hoping that God would be pleased in due time to reveal his love to me in Christ, at other times fearing myself to be too vile to be permitted to enjoy the blessings of salvation. But that promise, *Ask and ye shall have; seek and ye shall find*, very much encouraged me to continue in prayer; and those lines of Dr. Watts, also,

How will the powers of darkness
boast,

If but one praying soul be lost!

often inspired me with courage and hope, that God who had drawn

out my desires after his salvation, would not for the glory of his own name sake suffer the powers of darkness to triumph over me.

Thus I went on seeking, till one day, as I was going to prayer, that promise came to my mind with such sweetness as I hope never to forget, *Come unto me all ye that labour and are heavy laden, and I will give you rest*. What a divine calm did it infuse into my soul! I felt myself weary and heavy laden; saw my inability to save myself, and heartily rejoicing that Jesus Christ was willing to save me. I cast myself on his mercy, believing that what he had promised he would also perform, even to give me that rest and that salvation I came to him for. Now was my conscience satisfied and at peace with God through the blood of his Son; and my prayer was not only that the righteousness of Christ might justify me, but that his spirit might also sanctify me. Those promises were now sweet to me, *I also will save you from all your uncleanness—a new heart also will I give you and a new spirit will I put within you, &c.* I could now go on my way rejoicing, and when tempted to suspect I had not in reality given my heart to Jesus, my language was, “Lord Jesus, if I have never yet truly given my soul to thee, I would now do it! Lord, now accept my heart! I now cast my soul on thy mercy, resolving if I perish it shall be at thy feet.”

After being thus exercised with different frames and feelings for about the space of three years, as nearly as I can recollect, I began to wish for a growing acquaintance with divine things. In order to this I endeavoured to keep close

to God in reading his holy word, in meditation and prayer; and he was pleased so far to bless my endeavours, that I soon found myself gaining ground in my way to Zion. The Lord was pleased to give me fuller manifestations of his love; Jesus the Saviour appeared more and more precious. What pleasure have I felt in repeating those lines of Dr. Watts,

“My name is printed on his breast,
His book of life records my name!
I'd rather have it there impress'd
Than in the bright records of fame.”

I could then say of Jesus with believing Thomas, *My Lord and my God!* and with Paul, *I know whom I have believed, and am persuaded that he is able to keep what I have committed unto him till that day.* While in this frame of mind I often remarked, that it might encourage me, if at any time I might be left to walk in darkness. “Well, sure, if ever I knew what it was to be willing to any thing, I now know what it is to be willing to become the servant of Christ, and be saved by him.” I had now an happy evidence that old things were passing away, and that all things were becoming new. I well remember the time when I could see no beauty in the word of God, and thought it a very insipid book. But now it was quite otherwise; if entertainment was wanting, the bible was the place to find it. Such was my love to the word of God, that I almost lost all relish for any other book: it was more sweet to me than my daily food. The house of God was then unto me as the gate of heaven. How have I longed for the return of the Sabbath! I went hungry and thirsty, and the Lord sent me away satisfied as with marrow and

fatness. Nor is it possible for me to express the sense I then had of the important duty and privilege of prayer; or the satisfaction I have felt in drawing near to God, crying, *Abba, Father!* I think I may venture with humility to say if ever I experienced the fulfilment of any promise, it was this, *and I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplication.* Prayer was my pleasantest employment. Oh, how delightful it was to pour out my whole soul into the bosom of God—to carry my concerns to him, and leave them in his hands, as in the hands of my covenant God, saying, “Lord, do with me as seemeth good in thy sight, only grant that thy dealings with me may be sanctified to the uniting me still closer with thee.” The glory of God was now dear unto me; and it was my earnest prayer that I might live only for, and to his glory: what a beauty did I then see in an enlightened understanding, in a renewed will, and in sanctified affections! How mean and low did the world and all its enjoyments appear! and what a pleasure was it to reflect that I should soon arrive at a world where sin should be for ever done away, and perfect holiness succeed!

Yet, though thus in general filled with joy and peace in believing, I was frequently fearing lest I should deceive myself. This led me to pray that the Lord would not suffer me to deceive myself, but that he would take away what was amiss, and make me what he would have me to be; and it was often a pleasing reflection, that though my own heart was not worthy to be trusted,

added to the church at Broughton, yet there was no deceit in the dear Redeemer; and I could rejoice in finding not only my conscience *pacified*, but my heart *purified* through the faith of Christ.

I have often read God's love to me in afflictions, and been thankful for them. "Is it thus," I would say, "Lord, thou art mortifying my corruptions, and bringing me into a nearer conformity to thy blessed self? then welcome affliction; blessed be that mercy that condescends to afflict me that I may not be condemned with the world." And how did I admire that distinguishing grace which from among the rest of guilty mortals, chose unworthy me, to share the unmerited blessings of salvation; and it has often grieved me to think that the salvation of Christ was no more prized by those who must for ever perish without an interest in it.

It was in this happy season that I saw such a beauty in holiness, and the infinite obligations I was under to serve and honour the dear Redeemer, that I was constrained to distinguish myself from the world by an obedience to his commands; and having chosen his love and grace for my portion,—chosen him for my prophet, priest, and king, his word for my rule, and designing his glory, as I humbly trust for my ultimate end, I promised that if he in the way of his providence would give me an opportunity, I would join myself to his people, and commemorate his dying love at his table. And as this clearly appeared to be my duty, I could not think of neglecting it.

"This happy frame of mind I enjoyed, though not without some interruptions of doubt and dark-

ness, for many days, until, as my conscience now tells me, I grew proud of my enlargements and secure in my frames, I grew less diligent in duty; and though I did not wholly omit secret prayer, it was often slightly performed; nor did I receive that benefit from public ordinances as formerly. It is now, I believe, near twelve months since I enjoyed such an animating sense of the divine presence; and during that period, I have often had sad cause to lament the very different state of my mind from what it formerly was, and have been often endeavouring to exert myself to regain the frames I have lost. And I trust it was from a sense of duty and a desire to regain my former delightful experience, and to walk more closely with Christ in future, that I have made my wish known of joining with his people in the holy ordinance of his supper."

It is scarcely necessary to remark that she was readily received into the church, and that during her continuance in its communion, she conducted herself in a manner that did honour to her christian profession.

In the beginning of the year 1792, she removed to Broughton, and attended stately upon the ministry of the word with the Baptist Church in that village. Upon a mature and serious consideration of the subject, she was fully convinced that the baptism of believers by immersion, was the only Baptism of the New Testament, and that of course she was, as yet, in reality, unbaptized. She, without delay, complied with the convictions of her conscience, was baptized, and, after a very respectful dismissal from the church to which she had belonged,

in the month of May in the same year.

For some time before, as well as after this interesting period, she frequently employed her leisure hours in writing pious and instructive letters to her particular friends, which were read at the time with pleasure and profit, and which are still highly valued by them.

In the month of April 1793, she became the wife of Mr. William Steadman; then, and for some years after, the pastor of the church at Broughton. In this endearing relation she continued for upwards of nineteen years. Nine children were the fruits of this happy union, seven of which survive.

Though she had reason at times to complain of barrenness and declension in the things of religion, yet during that whole space of time, when surrounded with family cares, and oppressed with a feeble constitution, she maintained a good degree of the life of religion in her soul, and manifested the happy fruits of it in her walk and conversation.

Her constitution, which was never strong, became, in the latter part of her life, extremely debilitated; and soon after the birth of her last child, in the month of September last year, she began to exhibit very obvious symptoms of a decline.

During her illness, her mind was in general peaceful and often happy in the prospect of that glory which she, through divine grace, was patiently expecting. The fears of death were taken away, and she was happily freed from any anxious cares respecting her family, being enabled confi-

dently to resign them to the care of a watchful providence. She often expressed a great degree of regret that she had not in some parts of her life lived nearer to God, and that cares and fatigues had so frequently damped the ardour of her zeal, and occupied so much of her thoughts. But she expressed a humble and steadfast hope in the all-sufficient grace of God and the merit of her adorable Redeemer, and was scarce ever, if it all, perplexed with any doubts respecting her interest in Christ, or her enjoyment of the promised approaching blessedness.

On Saturday the 30th of May last, she began to exhibit manifest symptoms of her approaching dissolution, which grew upon her through the following day; and on the evening of that day, about 20 minutes before 11 o'clock, with a gentle dismission, she calmly resigned her soul into the faithful hands of her adorable and much-loved Lord. Thus at the close of an earthly sabbath entering upon an eternal sabbath in heaven, and joining the blest assembly who are without spot before the throne, and who, without any interruption from pains or cares, are eternally singing Hallelujahs to God and the Lamb.

MRS. PEGRAM.

On the 13th of August died Mrs. Pegram, in the 69th year of her age, after having been afflicted for nearly nine years with that worst of complaints a cancer in her breast. From her childhood she was favored with hearing the gospel, as her parents attended the ministry of the late Mr. James of Leighton Buzzard. About three weeks before her death, she mentioned some

particulars of her conversion and christian experience. Before she became thoughtful about her state she was much alarmed by a dream, which left a lasting impression on her mind. Soon after she was laid on a bed of affliction, which was succeeded with strong convictions of sin that broke in like a flood, threatening inevitable destruction. After some time, through divine goodness, the torrent was stopped, the tempest subsided into a calm, from views by faith of the bleeding and atoning Lamb; through whom she obtained joy and peace in believing, rejoicing with joy unspeakable and full of glory. Having given herself to the Lord, she soon after this gave herself to the Church in this place, being baptized upon a profession of faith and repentance, twelve years ago last April, during which period she through grace, walked worthy the vocation wherewith she was called. Her long, painful, excruciating affliction she bore with admirable fortitude and resignation, the everlasting arms being underneath. She was for years calm and comfortable in her soul: frequently did she adopt the language of *Micah vii, 9. I will bear the indignation of the Lord because I have sinned against him.* Her reliance upon a precious Christ for wisdom, righteousness, sanctification, and redemption, was firm and unshaken; her views of interest in him were unclouded. Frequently when the morning light returned she has said, "I hoped to have been gone before this." When about to bow at the divine footstool on her behalf, her request to me was, that I should entreat a prayer-hearing God that her faith and patience

might hold out. The last time I visited her, about a fortnight before her dissolution, she bid me farewell; then earnestly and affectionately prayed God to bless me personally—to the church and congregation—and that many souls might be brought to Christ through my ministry; adding, "Jesus Christ is my Redeemer, alleluja, alleluja, alleluja, praise the Lord, O my soul." Towards the closing scene she dropped the following sentences, "Come, Lord Jesus, come quickly." "There shall I see his face and never never sin."

On the morning of her death she said to her daughter, "Christ is precious to me." The power of speech now failed; but a little before she fell asleep in Jesus she again articulated, "Dear, dear Jesus!" and soon closed her eyes in death. At her own request her death was improved at Potter's Street Meeting, to a crowded audience, Lord's day August 23 1812, from *Psa. xxvii, 1; The Lord is my light and my salvation whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?*

A VOTARY OF PLEASURE.

Extract of a Letter from New York
Feb. 5, 1812

A young girl, 18 years of age was brought up by her parents in all the gaiety and follies of youth by them encouraged to ornament her person, and attend to every vain amusement. She was taken sick, three Physicians were sent for immediately, they all pronounced her very speedy dissolution; she requested as a favor that all her gay companions might be collected with haste; they were

so—she told them she was going to die; rehearsed the awful manner in which they had spent their precious time, and exhorted them, one and all, to repentance before it was too late; in a very affecting manner. Before a large company of her former acquaintance, she addressed her father and mother in these soul-rending words, “You have been the unhappy instruments of my being; you fostered me in pride, and led me in the paths of sin; you never *once* warned me of my danger, *now* it is *too late*. In a few hours you will have to cover me with earth—but *remember*, while *you* are casting earth upon *my body*, *my soul* will be *in hell*, and *yourselves* the miserable cause!”—she soon after departed.

AN OLD MISER.

From the same.

AN old man was sixty years collecting wealth, which was his God. He was laid upon his death-bed, sent for a Physician, and said, “Doctor, you shall have *all my wealth* if you will insure my life for *one year*. The Doctor said that was impossible. The man said, “Doctor, you shall have it all even if you can insure me *one hour*!” But even that could not be granted, he was obliged to yield, though reluctant, to the stroke of death. Observe, this poor deluded man would have parted with the scrapings of sixty long years for the possession of *one solitary hour*! Publish these *two* wherever you go.

J. M. H.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

History of the Waldenses, connected with a Sketch of the Christian Church, from the birth of Christ to the eighteenth century. By W. Jones. pp. 600, 12s. bds. Button.

Notwithstanding the volumes of ecclesiastical history which have been furnished by popish and protestant writers of various denominations, there still was great occasion for such a work as that before us; comprised comparatively in a small compass, and continued in one unbroken series from the commencement of the christian era down to the present times. Writers of history have too generally deviated from the object they professed to have in view, and dealt out a quantity of irrelevant matter, either for the sake of ma-

king a book, or of answering some party purpose. Many of our Histories of England, as they are called, are a history of kings, queens, and courtiers, rather than of the customs, laws, and manners of the people of this country. Ecclesiastical history is too much the same: it is a history of popes, cardinals, and bishops, rather than of the church of the living God. And though such works may be acceptable to persons of leisure, and even useful to the objects of general literature, they certainly are not adapted to religious purposes, or to the taste of the generality of christian readers.

MILNER was one of the first who executed the design of writing a history of the progress of genuine christianity, and he has

done it with considerable success. Still there was a chasm which required to be filled up, and one of the principal tribes of Israel was nearly lost, for want of some faithful shepherd to seek them out. The history of the Waldenses relates to one of the most interesting periods since the times of the apostles, and is but little known, in comparison of its importance. Its more complete developement by the assemblage of facts, scattered and divided amongst a number of forgotten authors, now forms a monumental pillar, to which the finger of future generations may be pointed with acclamation, "*Here is the patience and the faith of the saints!*"

In the darkest ages of superstition, these holy people had light in their dwellings; and while all the world was wondering after the beast, they were following the Lamb, and keeping the word of his testimony. They preserved their garments clean from the pollutions of the world and the abominations of popery, and walked with Him in white, for they were worthy. Dwelling in the valley of Piedmont, they were in a great measure protected from their enemies by those fortresses which nature had prepared; and by their peaceable and humble occupation, being chiefly employed in the pursuits of agriculture, the wilderness and the solitary place was made glad for them, while it equally secluded them from the observation of the great and noisy world. Here they preached the gospel, here they planted churches, till a little one became a thousand, and a small one a strong nation. Their manner of life, the purity of their doc-

trine and discipline, their itinerant labours in disseminating the gospel, and zeal for the glory of God, are worthy of imitation in all ages of the church.

The sufferings they endured from their popish persecutors, exceed if possible the most tragical scenes to be met with in the Book of Martyrs. From one generation to another they were counted as sheep for the slaughter, and the intervals of repose seemed only preparatory to renewed sacrifices of life and property. They were butchered in the most brutal manner, and smothered in caves by hundreds at a time, in order to extirpate this protestant heresy. Not being able to subdue the fortitude of these faithful martyrs, Pope Innocent iii. instituted the infernal Inquisition in the twelfth century, and raised an army of crusaders in order to complete their destruction. They were then scattered over various parts of Europe, where they again multiplied under the stigmatised denomination of Huguenots and Lollards, till they were finally delivered up to a general massacre by the revocation of the edict of Nantz. Then were the witnesses of Jesus slain, and their bodies left in the streets of the great city of Babylon, till God shall begin to make inquisition for blood.

The narrative before us, in an easy and perspicuous style, appears to be faithfully drawn from authentic sources; and we cannot forbear expressing our surprise, that such interesting documents should have been suffered to lie neglected or unknown by former writers of ecclesiastical history. One of the most remarkable instances of this kind is, the state

letters that were written by the immortal MILTON to the potentates of Europe; imploring protection for the poor Waldenses in the midst of their persecutions, and threatening the vengeance of the English government against their enemies. These letters, as bishop Newton observes, "can never be read without sensible emotion, and will remain as authentic memorials of those times, to be admired equally by critics and politicians." By some fatality they had escaped the notice they deserved; and being shut up in latin, amongst the voluminous prose works of their great author, were nearly consigned to oblivion. We are therefore obliged to the present industrious editor who has once more brought them to light, together with a variety of other interesting matter with which his volume is enriched.

With the History of the Waldenses is connected, 'A Sketch of the christian church from the birth of Christ to the eighteenth century.' The whole of this is executed with considerable fidelity, and we think the primitive age in particular is accurately drawn. The connection between the different parts of the history is well preserved, and throughout every period we are conducted to the dwelling places of Zion, without losing our way in the wilderness, or wandering into cells and monasteries in search of true religion. Though the candlestick has often been removed out of its place, the light of the gospel has never been extinguished, but has shed its rays in various directions, and shone with different degrees of splendor on every age of this benighted world.

Vol. IV.

We wish the present volume, so highly creditable to its author, had not been tarnished with unnecessary reflections on the character of the justly celebrated CALVIN, and we think the writer has gone a little out of his road to pick up a stone to throw at him. We know that his conduct towards Servetus was severe and unjustifiable, and that his treatment of Castellio was not very courtly; but it was the error of the times rather than of the man, and could not with any sort of justice be imputed to an individual in distinction from his cotemporaries. We lament that the principles of religious liberty were no better understood; but we maintain that it was to ignorance of these, and not to vindictiveness of temper, that the error in question ought to be attributed.

If the editor should be encouraged to print a second edition, which we hope will be the case, we would recommend the work to be divided into two volumes, and one of these to be wholly devoted to the history of the Waldenses, which will still admit of considerable additions. The Lollards and the Wickliffites in the twelfth century were evidently a branch of these distinguished people, and there is a chasm in the present work, where their history should have been incorporated. A map, illustrative of the first planting of christianity accompanies this edition, and we hope the next will present us with a view of the vallies of Piedmont—that sacred deposition of so much eminent piety, and such a multitude of holy martyrs, whose history adorns the pages of this truly valuable publication.

We seek our readers' gratifica-

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tion as well as our own by the insertion of the following extract.

It seems to have been a common practice with their teachers, the more readily to gain access for their doctrine among persons in the higher ranks of life, to carry with them a small box of trinkets, or articles of dress, something like the hawkers or pedlars of our day, and Rincius thus describes the manner in which they were wont to introduce themselves.

"SIR, Will you please to buy any rings, or seals, or trinkets? MADAM, will you look at any handkerchiefs, or pieces of needlework for veils; I can afford them cheap." If after a purchase the company ask, "Have you any thing more?" the salesman would reply, "O yes, I have commodities far more valuable than these, and I will make you a present of them, if you will protect me from the clergy. Security being promised, on he would go. "The inestimable jewel I spoke of, is the word of God, by which he communicates his mind to men, and which inflames their hearts with love to him." "In the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth"—and so he would proceed to repeat the remaining part of the first chapter of Luke.* Or, he would begin with the thirteenth of John, and repeat the last discourse of Jesus to his disciples. If the company should seem pleased, he would proceed to repeat the twenty-third of Matthew. "The scribes and pharisees sit in Moses seat.—Woe unto you; ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in.—Woe unto you, ye devour widows houses."—"And pray," should one of the company say, "Against whom are those woes denounced think you?" he would reply, "Against the clergy and the monks. The doctors

of the Roman church are pompous, both in their habits and their manners—they love the uppermost rooms, and the chief seats in the synagogues, and to be called Rabbi, Rabbi. For our parts we desire no such Rabbies. They are incontinent; we live each in chastity with his own wife. They are the rich and avaricious, of whom the Lord says, "Woe unto you, ye rich, for ye have received your consolation;" but we, having food and raiment are therewith content." They fare voluptuously, and devour widows' houses—we only eat to be refreshed and supported. They fight and encourage wars, and command the poor to be killed and burnt, in defiance of the saying, "he that taketh the sword shall perish by the sword." For our parts, they persecute us for righteousness' sake. *They* do nothing, but eat the bread of idleness. We work with our hands. They monopolize the giving of instruction, and "woe be to them that take away the key of knowledge," But among us, women teach as well as men, and one disciple as soon as he is informed himself, teaches another.—Among them, you can hardly find a doctor who can repeat three chapters of the New Testament by heart—but of us there is scarcely man or woman who doth not retain the whole. And because we are sincere believers in Christ, and all teach and enforce a holy life and conversation, these scribes and pharisees persecute us to death, as their predecessors did Jesus Christ." p. 390, 391.

Such was the simple and humble method adopted by the Waldenses for disseminating the word of life, and which seems to have been continued for several centuries, even beyond the times of the Reformation; for Gretzer observed in the year 1613, in reference to the above description, "This is a true picture of the heretics of our

* The reader should keep in mind, that at this time the use of the Bible was not allowed by the pope to the laity, and indeed very few of the clergy knew any thing about its contents.

age; particularly of the *Anabaptists*." We coincide with the Author, in the hope that there are few of the Baptists of the present day who would blush to own an alliance with the Old Waldensian preaching pedlar, or with the heretical Baptists referred to by the catholic father; and indeed it would be well if itinerant preachers and private christians in general were as conversant with the scriptures as the Waldenses appear to have been, even in that dark age, and when a *printed bible* was totally unknown.

Paul's liberality in his conduct towards his fellow-labourers. A Sermon addressed to the Members of the Bristol Education Society, assembled at their annual meeting in Broadmead, on Wednesday, August 5, 1812. By William Newman. Button 1s.

To form a just judgment of character it is necessary to follow a man through divers situations, and to observe how he acts in various circumstances. Many have excelled in some, who yet have failed in others. To see a character excel in all is rare. The more we examine the life of this apostle, however, the more we shall find in it worthy of our imitation.

The particular trait on which Mr. N. dwells is *his generous conduct towards his fellow labourers*. "Whoever examines the history of this great apostle," says he, "will find no insinuations that few if any preached the gospel besides himself—no pompous boasting of his own superiority—no invidious expressions calculated to degrade his brethren—no con-

temptuous sneers nor bitter sarcasms—no monopolizing spirit, as though he had been appointed sole trustee of the truth—no jealousy of the growing reputation and success of others—no assumption of undue influence, nor impertinent interference, nor dictatorial airs, nor disdainful refusal to co-operate with inferiors—all is worthy of himself, as a professed follower, or imitator of Christ." What a contrast does this afford to the anti-christian spirit that has for many ages disgraced the christian character. If all preachers of the present age were weighed in this balance, many of them would be found wanting. Some who have made the greatest pretences to superiority in point of orthodoxy and religious purity would be found to bear a much nearer resemblance to a certain character who "gave out that he himself was some great one," than to the apostle Paul.

Mr. N's appeal to his fathers and brethren in the ministry "Whether it be not for a lamentation that pride and envy, and jealousy, and evil-speaking should ever be seen among those who are the ministers of Christ," is worthy the attention of christian ministers of all denominations.

There is in the sermon what in most cases would be thought an excess of quotation; but in the present instance we admit the author's apology—"No words can so well describe the apostle's character as those which he has himself employed.—The four evangelists have not dwelt in elaborate eulogies on the great subject of their work; they have done better: they have not told us how he spoke, and in what

manner he acted, and suffered; but they exhibit him speaking, and acting, and suffering, so that we seem to derive our knowledge of Christ from Christ himself."

Important Considerations, respectfully addressed to a distinguished Female Invalid; and published with a view to the benefit of other patients at the Bristol Hot-Wells. 2nd Edition, pp. 42. Bryan, Corn Street, Bristol.

THE everlasting concerns of immortal souls are of so great importance, and so very generally neglected, that every attempt to awaken the attention of either poor or rich, and to turn it to those concerns, cannot but begratifying to every pious and feeling mind, and excite in it a wish for its success. It is therefore with much pleasure we have perused this little piece. The amiable and pious author has taken into her consideration a class of distinguished females, whose circumstances call for very serious attention, and are such as one would hope would render every endeavour to promote their spiritual advantage peculiarly welcome to them; for surely if any thing is calculated to render religious instruction reasonable, it is the prevalence of diseases seldom failing to prove mortal, the probably near approach of death, and the numbers that surround these persons in the like afflicted and dying state. And yet it is to be feared that the greatest part of those victims of disease are too deaf to all these monitors, and have their attention principally occupied with the scenes of vanity and dissipation common to places of genteel

resort, which the great enemy of souls employs in order to banish every serious reflection from the mind.

The performance, in our opinion, does credit to the feelings and the judgment of its author, and is well calculated to answer its end; and therefore is entitled to the patronage of all the pious and benevolent, particularly such as reside in the neighbourhood of the Bristol Hot-wells, or of any similar resorts of the afflicted; who will we trust omit no opportunity of putting it into the hands of those for whose benefit it is especially designed. We have only to add that this piece is introduced to the public notice by a recommendation from the venerable and excellent Mr. Scott, late of the Lock Hospital, now Rector of Aston Sandford in Oxfordshire, who at the close of his recommendation thus expresses himself, "The object is evidently most important; it is highly desirable that something should be attempted in such a case; the plan is executed in my judgment, with spirit, faithfulness and tenderness; and I cannot but hope that God will own it with success, to some of those who come to suffer or to die at the Hot-wells, and to others in similar circumstances."

Religious Books lately published.

1. Ecclesiastical Researches; or Philo and Josephus proved to be the Historians and Apologists of Christ, of his followers, and of the Gospel. By John Jones, 8vo. 12s.

2. Memoir of Miss Ann Price, who died in London, June 16, 1812. By Joseph Ivimey.

THEOLOGICAL NOTICES.

Dr. Cogan has in the press, the first volume of *Theological Disquisitions*, which treat of the characteristic Excellences of the Jewish Dispensation, and it is expected will appear early in November. A small impression is re-printed with a new historical and biographical preface; of that extremely scarce book entitled '*A Spiritual and most precious Perle which ynge all men to love and imbrace the Crosse as a most sweet and necessarye thyng, with Preface, &c.*' by Edward Duke of Somerset, Uncle to King Edward VI. It was printed in the year 1550, and an account of it may be found in Walpole's *Royal and Noble Authors*. It is a curious fact that a considerable sum was offered some time ago for an old copy of this book by public advertisement in one of our Universi-

ties. A few copies will be taken off on large paper.

The Rev. A. Smith is printing a translation of *Michaelis* on the Mosaic Law.

Dr. J. Brown has in the press, a *Historical and Political Explanation of the Revelation*.

In the press, *Letters on the Religious and Political Tenets of the Roman Hierarchy*, addressed to the Rev. Dr. Troy, titular Archbishop of Dublin. By the Rev. W. Hales, D. D. late Professor of Oriental Languages in the University of Dublin, and Rector of Killesandra in Ireland. Also, *The Grounds of Protestantism; or the causes which contributed to the secession of our forefathers from the errors and corruptions of the Church of Rome*. By the late Wm. Robertson, D. D. the celebrated historian of Charles Vth, &c. &c.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

LETTER FROM THE SECRETARY.

THE intelligence of the fire at Serampore seems to have been sent by packet just then ready to sail. It is therefore be some time ere we can hear of further particulars. In a letter from Dr. Carey to Mr. Saffery dated Jan. 1812, there is a very affecting statement of the destructive nature of idolatry. "While I am writing," says he, "the drums employed in the worship of idols, in their great processions, are beating.—Idolatry destroys more than the sword, and in a way which is scarcely perceived. The numbers that die in their long pilgrimages either through

want, or fatigue, or from dysenteries and fevers, caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous *Juggannatha* in Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is on some occasions 600,000, scarcely ever less than 100,000. I suppose that in the year there cannot be fewer than 1200,000 attend. Now if only one in ten die, the mortality caused by this idol would be 120,000 in a year. But some are of opinion that not many more than one in ten survive, and return home again! Besides these I calculate that 10,000 women annually burn with the bodies

of their deceased husbands. The custom of half immersing persons supposed to be dying undoubtedly occasions the premature death of many; and the multitudes destroyed in other methods would swell the catalogue to an extent almost exceeding credibility, but not exceeding the truth. How much should every friend of the Redeemer and of men desire the universal spread of that gospel which secures glory to God in the highest, and peace on earth."

PREFACE TO THE BRISTOL AUXILIARY SOCIETY.

THE Baptist Missionary Society, which was first formed October 2, 1792, has not attempted to accumulate funds,* but has all along depended on the assistance of the religious public.

Hitherto Providence has supplied their wants, and they have been enabled to meet the expenses of sending out a number of Missionaries to the East Indies, whose labors God has blessed to the turning of many of the heathen from the worship of idols, as well as bringing many Musselmens to believe in Christ, and many Catholics, Armenians, and irreligious Protestants, to embrace the truth as it is in Jesus.

Our three senior Missionaries have for a long time more than maintained themselves, and besides their other labors, have made great progress in translating the Scriptures into twelve of the Oriental Languages; the whole is already printed in some of them, and a part in all.

We have now at least *thirty-four* grown persons,† (including the Missionaries and their wives) and *forty-three* children, to be supported, partly by the labor of the senior brethren, and partly by assistance from Eu-

rope. And though the Bible Society has liberally assisted to defray the expense of the translation, yet the printing and gratuitous distribution of the scriptures, as well as the support of the Missionaries at the new Stations, requires an increase of our exertions. Several promising young men are also waiting an opportunity to join them.

We have received considerable aid, both for the translations, and for other Missionary expenses, from our fellow-christians of other denominations, for which we are sincerely thankful, both to them, and to him who put it into their hearts to assist us. We, however, by no means wish to injure the funds of other Missionary Societies, by soliciting contributions from those who cannot conveniently encourage the Missions belonging to their own connections and ours also.

But while we most cordially rejoice in the success of all who are employed in spreading the Gospel in any part of the heathen world, we wish to call the attention of our own Congregations to our own Missionaries; believing there are many young people, and others whose circumstances prevent them from subscribing more largely, who will take pleasure in contributing a small sum quarterly; and by a number uniting their small contributions a considerable sum may be raised, without burdening any one.

That we may prevent mistake and act with fairness and candour towards Christians of other denominations, employed in the same general cause, we would remark that there are several other Societies engaged in spreading the Gospel in foreign parts, to all of which we earnestly wish the greatest prosperity. As

1. The Church of England Soci-

* This fact is stated merely to shew the necessity of our own friends exerting themselves annually, and not to reflect on any of the other societies afterwards mentioned.

† We do not include Brother Fernandez senior, pastor of the church at Dinag-pa and several native Preachers; some of whom are supported by the separate subscriptions of individuals in Great Britain.

promoting Christian Knowledge, meeting in Bartlett's Buildings, London; which has assisted the Lutheran Missionaries, on the Coast of Coromandel in India, ever since the year 1703, among whom were Schwartz and Gericke, and many other excellent men.

2. The Church of Scotland Society for propagating Christian Knowledge, founded in 1709, which supported that eminently laborious and successful man David Brainerd, Arkland, and other Missionaries in North America.

3. The Moravian Missions, begun the year 1732, have been eminently and extensively useful, in parts of the heathen World, especially in Greenland, Labrador, and the West India Islands.

4. The Baptist Missionary Society, (for which this application is made) was instituted in 1792. Our Missionaries are Dr. Carey, Dr. Marshman, and Mr. Ward, at Serampore; Messrs. Chamberlain and Peacock at Agra; John Peter in Russia; Carapet Chator Aratoon, in Persia; Felix Carey at Rangoon; Messrs. Mardon, Chater, Robinson, Lowe, Moore, Johns, Lawson, and William Carey, junior, at other stations.

5. The Missionary Society formed in London, 1795, which has sent out many Missionaries to the South Seas, to Africa, to the East Indies, and China. The late Dr. Vanderkemp, was one of their most eminent Missionaries.

6. The Society for Missions to Africa and the East, instituted in 1800, by Evangelical Ministers of the Established Church. The excellent Expositor Mr. T. Scott, of Aston Sandford, is Tutor to the Missionaries belonging to this Society.

Several other Missionary Societies have been set on foot in Scotland and America; and Mr. Wesley's people have for a considerable time sent Missionaries to the Negroes in the West India Islands.

Now we wish our Collectors not to attempt urging any persons to subscribe to our Mission, whose con-

nections would naturally lead them to give the preference to either of these Pædo-baptist Societies; whatever is voluntarily offered we thankfully receive, but we would not indulge for one moment any desire to advance our own interest at the expense of others. If we had richer funds, and fewer calls for money than they, we should be glad to aid any of these excellent institutions.

PUBLIC MEETING AT ALCESTER.

A meeting of ministers and other friends of the gospel, chiefly of the Baptist denomination, was held at Alcester Sep. 30. After the public services, Dr. Marshman's letter to Dr. Ryland giving an account of the late fire at Serampore was read, and the following resolutions were unanimously agreed to.

1. That the Baptist Mission in India has on the whole been greatly owned of God, and attended in many an instance with his blessing.

2. That the loss it has recently sustained at Serampore, although there is every reason to hope that God will overrule it for good, demands the sympathy of all real Christians; and especially of all who belong to the Baptist denomination.

3. That the prompt and vigorous measures which have been adopted in this country by individuals and Societies of different denominations for the purpose of repairing, as far as may be, the said loss, call for the sincere acknowledgements of the Society by which the said Mission is patronised, and of every individual member thereof.

4. That in order to co-operate with the friends of the Mission in general, and to shew that regard which is justly due from us to its interests; we, whether members of the said Society or not, do solemnly engage to represent to our several congregations and connexions the expediency of making a collection towards the reparation of the said loss: over and above any collection or contribution we may stand pledged to make by former usage or engagement. And

that we will use all means in our power to procure such a collection some time in the month of October now next ensuing.

5. That we earnestly recommend to every Baptist Association in the kingdom to take into consideration the propriety of forming Auxiliary Societies in aid of the original Institution; by which means it appears to us the total amount of monies collected for the Mission would be greater; the annual amount more regular and certain; the expenses of travelling to collect, saved; a more general knowledge of the state of the Mission diffused among our churches; and a deeper interest excited in its welfare throughout the land. We beg to submit whether it would not be advisable that each Auxiliary Society should be co-extensive with each Association respectively?

6. That we will immediately propose to our Friends and Brethren belonging to this Association an arrangement founded on the preceding resolution; not doubting but they will concur in bringing to maturity a plan which (so far as we can judge) would tend in no inconsiderable degree to promote more fully the cause of our adorable Redeemer, and the salvation of immortal souls.

7. That the foregoing resolutions be sent for insertion in the Baptist Magazine. Signed on behalf of all present,

Elisha Smith.

William Gray.

Alcester Sep. 1812. James Smith.

AUXILIARY SOCIETIES.

It is with pleasure we have to notice the formation of an Auxiliary Society at the Rev. T. Uppadine's, Hammersmith, in aid of our Baptist Brethren in the East. An impression of the very "great advantages having uniformly resulted from establishing Penny per Week Societies for the purpose of co-operating with Parent Institutions, and of uniting the liberality of the rich with the mite of the poor," appears almost u-

niversally to prevail: the effects which we have the pleasing satisfaction to record. We trust the praiseworthy exertions of our active young friends will not fail to excite to imitation others in contributing something towards the Redeemer's cause, and to the adoption of similar sentiments—"that a field of successful labour is now opened, inviting us to become fellow helpers in the same work, by *throwing our mite also into the treasury*, and by following the mite with our prayers that the blessing of the Most High may ever attend the cause for which it was given."

On Monday Sep. 28, 1812, a Meeting was held at the Rev. James Upton's, Church Street, Blackfriars Road, to form a Society for assisting the Baptist Mission in the East Indies.

We cannot but rejoice to perceive the deep interest which the welfare and prosperity of this Mission has produced on the mind of the religious Public. Independent of the progress which has attended the indefatigable labours of our Brethren in the *translating and printing* of the Word of Life, (a circumstance which most deservedly demands our pecuniary aid;) and the late calamitous catastrophe in the destruction of the Missionaries Printing-Office by fire, the Auxiliary Societies will be of inestimable advantage in diffusing *Missionary Spirit* among the Young of our congregations.

We understand that the children of the Sunday School in Castle-yard who attend Mr. Upton's Meeting sent a deputation to him with a donation of 4*l.* 2*s.* 1*d.* $\frac{1}{2}$, in aid of repairing the damage by the fire at Serampore.

HANTS AND WILTS ASSISTANT SOCIETY.

Sep. 16, The Churches in Hants and Wilts which constitute the Assistant Society in aid of the Baptist Mission held their final association for the present year at Forton.

The brethren Bulgin and Saffery preached in the morning from *Gal. iv, 18, It is good to be zealously affected, &c.* and *Zech. viii. 6, Thus saith the Lord of Hosts if it be marvellous in the eyes of the remnant of this people, &c.* In the evening brother Giles preached from *Coloss. i, 20, Having made peace through the blood of his cross, &c.* Brother Owers preached on the preceding evening from *2 Cor. ix, 15, Thanks be unto God for his unspeakable gift.* The devotional parts of the services were conducted by the brethren Shoveller, Early, Millard, Russell, Yarnold, and Tilly.

The afternoon was occupied with the business of the Association, and the concerns of the Mission, the subscriptions and collections for which amounted to £341:3:9, a sum far exceeding any former year. Dr. Marshman's account of the fire at Serampore was read, and produced one common feeling, of powerful interest. The welfare of the Mission has been long dear to the churches of this association, and their zeal for it has formed from its commencement a prominent feature of their union. During the past year their utmost efforts seemed to have been made, but *extra* subscriptions and collections were immediately agreed on to repair the loss. A decision that seems likely to prevail through the whole denomination.

A collection was made as usual in aid of village preaching. The next Association is to be at Romsey, Wednesday in the Easter-week 1813. The brethren Bulgin, Clare, Giles, and Saffery to preach; brother Clare on christian patience.

BRISTOL MISSIONARY SOCIETY.

An auxiliary Society in aid of the London Missionary Society, was last month established in the city of Bristol. Upwards of 1000*l.* have been subscribed, out of which the Society have voted 50*l.* to the Baptist Mission, on account of the fire at Serampore.

FIRE

AT THE MISSION-HOUSE, SERAMPORE.
Subscriptions towards repairing the loss:

The obstruction to the work of disseminating the gospel caused by this disastrous occurrence must give pain to all who feel interested in it; but the occasion which it has afforded for christian liberality and sympathy, and the proof which it has furnished of the public feeling towards the object, must give pleasure in an equal, if not in a superior degree. When the intelligence arrived, the sensation produced by it was strong and extensive. Without waiting for an application, subscriptions were opened in most of the principal cities and towns of the kingdom. The British and Foreign Bible Society generously voted 2000 Reams of paper to cover the loss in that article, *be it whose it might.* The estimated loss of £12,000 was by this vote reduced to £7000. The Missionary Society voted 100 guineas, and the Editors of the Evangelical Magazine 50*l.*—These, with other subscriptions in LONDON, have already amounted to upwards of 1500*l.* In *Norwich and Norfolk*, where Mr. Fuller had been; and collected upwards of 260*l.* for the Mission, the intelligence of the loss arriving soon after his departure, subscriptions and collections were renewed for repairing it, which have amounted to between 5 and 600*l.*—165*l.* was raised in *Cambridge*, including a collection of 20*l.* 12*3d.* by the Independent Congregation.—About 170*l.* was collected in *Northampton*; and 50*l.* in the Congregation at *Moulton*, a village four miles from *Northampton*, formerly the residence of Mr. Carey.—*Kettering*, including a collection of 25*l.* by the Independent Congregation, raised 160*l.* 40*l.* has been sent by our Independent friends at *Harborough*. At *Leicester* they were prompt and liberal in their contributions—we have not heard the amount of them; but several weeks ago it was 200*l.* *Leeds* we are informed has raised 300*l.* and *Bradford* 100*l.* At *Bristol* the sub-

the people from John xvi, 13. *Ye are my friends if ye do whatsoever I have commanded you*; brother Tyerman (Independant) concluded in prayer.

Evening, brother Carey, nephew of Dr. Carey (our senior Missionary in India) read and prayed; brother Birt preached from *Rom. x, 12. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him.*

On Tuesday morning September 22, 1812, The new and spacious chapel called Salem Chapel, was opened in Wellingborough, Northamptonshire. Mr. Jackson of Ould began with prayer and reading; Mr. Chater of *Kibworth*, followed in prayer; Mr. Whitehead of *Creaton*, preached from *Psaln cxxxii, 13, 14.* Mr. Edmonds of *Cambridge*, from *Psaln i, 2:* Mr. Knight of *Slaughton* concluded.

In the evening Mr. Hilliard of *Bedford* preached from *2 Corinth. v, 11.*

The church united in this place to the amount of 50 members, is a secession from the church meeting in Cheese-lane, Wellingborough, late under the pastoral care of the Rev. Daniel Washbourne, removed to Hammersmith.

On Tuesday September 22, Mr. J. Edwards was solemnly set apart to the pastoral charge of the baptist church of Ackrington, Lancashire. Brother Perkins of *Huncoat* began by reading and prayer; brother Littlewood of *Rochdale* delivered the introductory discourse; brother Pilling of *Goodshaw* asked the questions and offered up the ordination prayer; brother Steadman of *Bradford*, gave

the Charge from *Col. 1, 7. A faithful minister of Christ*; brother Stephens of *Manchester* preached to the people from *Matt. 23, 8. One is your Master, even Christ, and all ye are brethren*; brother Dyer of *Sutton* gave out the Hymns, and brother M^rFarlane of *Rawdon* concluded in prayer. The whole Services of this day were peculiarly solemn and and affecting, and we have reason to believe that such was the general impression produced on the assembly; that they departed from the house of God giving thanks for what they had seen and heard, and praying in the language of David, *O Lord send now prosperity.*

The Baptist cause at Ackrington has experienced a considerable revival of late. During the probationary labors of Mr. E. upwards of 30 have been baptized and added to the church, so that upon the whole, there is a pleasing prospect of comfort and usefulness.

The Wilts and Somerset district meeting was held at Warminster on Wednesday Sep. 30. Mr. Porter began the service by reading and prayer; Mr. Saunders preached from *John xi. 25, 26; I am the resurrection and the life*, and concluded. Afternoon, Mr. Edminson read and prayed, Mr. Saffery preached from *Psa. xxx, 5, In his favour is life*, and concluded. Evening Mr. Flower prayed, Mr. Holloway preached from *Rom. x, 4, Christ is the end of the law, &c.* and concluded.

A collection was made after each service for the encouragement of village preaching. The next meeting is to be held at Paulton on the first Wednesday after the Easter week.

LONDON WESTERN DISTRICT PRAYER MEETINGS,

In reference to the State of the Nation and the Diffusion of the Gospel.

1812. Nov. 20. *Crown Court.* Dec. 18. *Elim Chapel, Fetter Lane.*
1813. Jan 22. *Gate-Street.* Feb. 26. *Fetter Lane (Mr. Border's)* March
26. *New-Court.* April 23. *Oxendon Chapel.* May 21. *Palace-Street,*
Pimlico. June 25. *Shepherd's Market.* July 23. *Swallow-Street.* August
20. *Wells-Street.* Sep. 24. *Little Wild-Street.*